2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KANINKON
KACHICHERE

Jema'a. So they seceded, made their own chief, and their own arrangements about tribute to Jema'a."

From this point, Mathews' account becomes somewhat difficult to interpret: " A senior branch of the Kaninkon . . . comprises the towns of Amere, Bakin Kogi, and Gerti. [This is presumably the " Black " section of the tribe, though Mathews fails to label it as such.] They say that they were conquered by the Fulani and thereafter paid them tribute, but that each town had its own *jekada* and brought its own tribute to Jema'a. At first, when the Fulani had not come to Jema'a, they had one chief for them all [that is, a paramount chief of Kaninkon, presumably] and another one for the " Black " [spokesmen from which are informing here?] and " White " Kaninkon [that is, one " chief " for each section: see also below] . . . and [still another for] Ambam. But after the split there were separate chiefs, and they would not be prepared to unite now. . ."

It would appear that the sectional chiefs of the second paragraph quoted are perhaps the " separate priests for each village " of the first paragraph, and that the people of Amare, Bakin Kogi, and Garte constituted one local unit or village (" Black "), while Ungwar Peri and Ungwar Baki constituted another (" White "); the unique position of Ambam remains, however, to be explained. The position of the " paramount chief " cannot be determined precisely on the basis of the material here presented: he might have been the intermediary between the body of village priests and Sarkin Kajuru; or a ritual specialist of some sort with a wider than usual following (cf. the *tęowap* of Shokwa, etc., under Katab, above).

According to Mathews, Kaninkon intermarry with the people of Nindam village, immediately south of Kaninkon territory (see Kachichere, below). Smith reports that Kagoro tradition describes Kaninkon as friends and allies of Kagoro (like Kagoro's Katab, Kafanchan and Jaba neighbours): this, apparently, in spite of the fact that Kaninkon submitted to Kagoro's Hausa-Fulani enemies, and may well have joined in raids on neighbouring tribes such as the Kagoro who resisted the power of Jema'a.

No other information is available regarding the Kaninkon and their culture.

Kachichere (Aticherak) of Zangon Katab District; " Daroro " of Jema'a District, Jema'a Emirate-Division, Plateau Province

Location: Population: Nomenclature: Affiliations: Traditions of Origin

South-east of the seven Village-areas of Zangon Katab District, Zaria Emirate, which constitute the (unofficial) Katab tribal area, against the northern border of Moroa Independent District, lie the Village-areas of Kachichere Arna and Pari—on the westernmost spur of the High Plateau, a peak of which rises to some 4,000 ft. above the village of Kachichere. Kachichere Arna (population 276, *c.* 1948) is inhabited largely by Aticherak—the Hausa corruption of which name is the more familiar " Kachichere." Pari is a Chawai (Atsam) community, but contains the important Aticherak hamlet of Lungu (population 320, in 1950). The total figure given in the N.A. Census of 1948–9 for Aticherak in Zangon Katab District (and Zaria Province) is 699; the slightly greater total of the two villages may be due to a small number of Hausa smiths in Kachichere Arna Village-area.[37]

[37] The designation Kachichere Arna, Hausa " Pagan Kachichere," implies the existence of another hamlet or village, Kachichere Hausawa: the Hausa smiths of Kachichere are famous, having settled there under the protection of the Sarkin Kajuru perhaps 200 years ago. These smiths seem to have been the source of swords among the Kagoro (and no doubt other tribes in the vicinity) which Meek and others have regarded as symbols of chieftaincy and of subordination to Kajuru: Smith, however, was told by Kagoro informants that the swords were given by itinerant Kajuru Hausa smiths out of Rahama, Kachichere, and other Hausa settlements, to those in Kagoro who were able to guarantee the safety of the smiths in their " unsettled " community, which suggests a system of commercially organized exploitation rare in Nigeria. Very little information is available regarding Kauru and the swords

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Kachichere

According to Smith, there are two communities of Aticherak origin in Kagoro District—Dussai (population 230) and Mafok (435): these have been so assimilated by Kagoro that they cannot seriously be considered as Aticherak, even though they have maintained a certain degree of integrity.

The people termed by Temple and Tremearne "Daroro" are apparently those called Kachichere in very recent years by the Administration of Jema'a Division: these Kachichere are located in a triangular area, Jagindi Station-Ungwar Audi-Nindam, some 35 square miles in area, virtually at the heart of Jema'a District, to the south of Kaninkon and 15 miles from Kafanchan Town. Their identity with the Daroro tribe depends on the accuracy of Temple's statement that Nindam (a Kachichere village, according to the latest information) is "the only town in their occupation," that is, of the Daroro. It is of interest that the account of the founding of Jema'a Emirate given by Temple, who appears to have been unaware of any connection between Daroro and Kachichere, tends to support, by strong implication, Administration's innovation in nomenclature.[38] The Daroro were "conquered and drive out [of Kachichere territory] by the Fulani, *c.* 1805-10." to their present abode. It is also significant that the high plains "undulating and dotted with hills" between Kachichere Area and Jagindi have been known in former times by the name Kachichere Plateau.

The most recent population figures available are those of Mathews (1934):

Village [39]	*Population*
Akwa	114
Danguwa (Dangwa)	196
Nindam Kogo (Nindam)	206
Numbu	247
Zangan Kogo (Zankan)	259
Total	1,022

According to the traditions collected by Brice-Smith and others in Zaria, Aticherak claim to have been the "original" inhabitants of the present-day Katab tribal area, to have extended hospitality to Katab immigrants, and to have been crowded subsequently into the narrow pocket which they now inhabit by the armed incursions of Kagoro, Moroa (Asolio), and Aten. They may have some special affinity with Atsam (Chawai) their neighbours on the north; at Lungu, informants have stated that all Aticherak are related to Atsam of Pari (cf. Ungwar Peri of Fari (Pari) in Jema'a District). They were subjects, apparently willing ones and as such special favourites, of the Sarkin Kajuru, before the Jihad, as were Ikulu, Kamantan, even the Kachichere, Fulani and probably others among their neighbours.[40] It is not known to what extent Aticherak of Zangon Katab District maintain relations with their kinsmen of Nindam-Daroro.

traced ultimately to the influence of that petty kingdom, but it appears that Zangon Katab was founded by Kauru, and Zango's fame as a centre of craftsmen suggests a similar system. (It will be recalled that Kauru is reputed to have been founded by a man of Wadai; the chiefs of Kajuru are said to be Beriberi—Kanuri—in origin.) Cf. tradition relating to dispersion of Maguzawa smiths from the environs of Kano City in the 14th century, reported by Temple.

[38] "Jema'a was founded by Mallam Usuman. . . . He went to Zaria . . . and received permission to enter Kachichere territory, where, with a following of cattle Fulani, he settled in the neighbourhood of Jema'ar Daroro—which probably received its name from the people Daroro inhabiting that mountain."

[39] Whatever its traditions of origin, Administration regards Akwa as assimilated by the "aboriginal" Numana peoples of Jema'a District, though the traditions of a miraculous local origin of the Numana on the Kachichere Plateau may indicate some kind of an early link with Aticherak. The present-day list of villages recognized by Administration indicates considerable dispersal since 1934; the list includes Ungwar Anga, Ungwar Audi, Ungwar Madaki, Ungwar Magaji, Ungwar Makeranta, and Ungwar Umaru, in addition to Danguwa, Nindam Kogo, and Zangan Kogo (Numbu has disappeared from the list).

[40] Some of whom, however, appear to have resisted the claims of Kajuru.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

868 The Kagoro are fine warriors and from boyhood upwards practise games of war, throwing stones, taking cover, wrestling,
721 scouting, etc. Before the commencement of a war a general is appointed, and if they have entered into alliance with others the originating tribe takes command. Scouts are used and a
726 reserve is kept, and if they are driven out from a town they smash the hives so that the bees may settle on the invaders.

Boulders are rolled down from the hills, slings and stones, knives, wooden clubs and bows and arrows are all used in warfare.
411 These latter have iron heads with flanges, and the shafts are so notched that each warrior can recognise his own arrow. It is said that they did not know the use of bows and arrows before their migration, and that they only learnt to use arrow-poison
912 from the Attakka at the end of the nineteenth century. Stockades are unknown. Round hide and fibre shields are used for defensive purposes.

728 When about to enter upon a treaty of peace each party constructs a broom of grass, similar to that used for lighting fires, so that the foe may be exposed if treachery at night is contemplated. The principals then advance to the boundary, each bringing with him a he-goat, the throat of which is cut and the blood smeared on a certain tree or stone, over which three incantations have already been uttered. The heads and skins are set aside for the benefit of the respective high-priests, and the rest of the meat is divided lengthwise, one half of each goat being eaten by the opposing forces, who are seated at some distance from one another. They then separate, each party being accompanied by three hostages, whose persons are regarded as sacred.

643 The Elders of the tribe selected as Chief one of their royal blood,
173 subject to the British Resident's approval, that is to say since
177 1905, when the first British expedition marched against them. Prior to the British occupation they had once appealed to the Sarkin Jemaa as an impartial authority to settle a dispute concerning the appointment of their Chief, but with that exception conducted their own affairs through councils of heads of families, who composed the courts and advised the Chief. Until the beginning of the nineteenth century they had no Chief, but at that time the Kaje inflicted a severe defeat upon them and exacted an annual tribute of two slaves. The Elders each gave a child from his family in rotation, until a man named Gundong said that if he were made Chief he would provide the tribute. He then struck a cotton tree, from which a young man and maiden magically issued, and he founded the dynasty of Kagoro Kings. It is related that the tree withered on the day of his death.

727 However that may be, the Kaje did not long receive their
885 tribute, but every year subjected the defaulters to a slave raid. From this time the Kagoro themselves took to slave-raiding

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

was then allowed to return to his village on giving an expiatory feast to the Elders, but might neither eat nor drink with other men for the rest of his life. 682

In a case of adultery the injured man could demand the death of both the guilty parties, otherwise they were banished for life, being treated as dogs and fed with scraps out of broken vessels until they were drummed out of the place by old women. Oath was taken by jumping forwards and backwards over a sword, an arrow, a skull, and the leaf of the male shea-butter tree. 684 695

Inheritance was to the male heirs in the following order: Sons, brothers, nephews, grand-children—failing these to the Chief. It was, however, common for a man to give his property away in his life-time, when he became a pensioner to the recipient. A brother or son inherited the deceased's widows, but with that exception a man might not marry the widow of any member of his clan. 428 [431]

In appearance the Kaje is slim and of fair physique, he is well built, but his extreme drunkenness has left a mark on the skull formation. 142 273

The men wear a short gown or leather loin-cloth and the youths plait their hair and ornament it with beads. The women shave their heads and wear a leather string round the waist to which is attached a wide cone with a wooden base. That of a Chief's daughter is bound with copper wire and the base is adorned with beads—the poorer women bind it with bamboo. When working on their farms this is discarded and the married women each morning pluck a wisp of vetch, some two feet long, and tuck it under the waist-belt leaving six inches hanging in front, while the long end is pulled back between the thighs so that it sticks out like a tail. Girls wear a small apron of cowrie shells. In Zaria the women wear wooden plugs in their upper and lower lips. 291 302 [554] 291 [301]

They are excellent farmers and breeders of live-stock. They manure the ground with dung from goats and fowls, and ashes. They are keen hunters (possessing a few horses), and are expert highway robbers, but they respect any property left on the road if a leaf of the male shea-butter tree has been placed upon it. 241 231 224 674

Their arms are the bow and arrow. 911

They live in compounds surrounded by high cactus hedges. The house and granary are in one, the former being entered through a low narrow verandah, which leads into a sort of hall, where pots are stored, and which runs along the whole width of the house. Within this is a bigger sleeping apartment, and within again a circular passage sometimes roofed with an attic above, enclosing the corn-bin. Between each room is a double doorway two and a half to three feet in height, in the grooves of which a mat or shield could be placed. The houses are of mud and the roofs [361] 342